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Christian Science Sentinel

January 16, 1978 Vol. 80, No. 3 50¢

"What I say unto you I say unto all, WATCH."—Jesus

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Founded in 1898 by Mary Baker Eddy,
Author of the Christian Science Textbook,
Science and Health with Key to the Scriptures



Marca Registrada

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[Printed in U.S.A.]

Volume 80, Number 3 January 16, 1978
ISSN 0009-563X

Christian Science Sentinel®
Marca Registrada

"What I say unto you I say unto all, WATCH." Jesus

Healing: divine and spontaneous

HERBERT F. BIRTWISTLE

One morning, when I was ready to leave home for a city fifty miles away, the telephone rang. A friend needed help in Christian Science. He was suffering from severe pain, which had kept him awake during the night. I reminded this friend that he was actually spiritual, the image of God, infinite Mind, and that the suggestion of sickness or the belief that he was at the mercy of matter was false and could not possibly interfere with his well-being. I referred him to a passage in *Science and Health with Key to the Scriptures.* Here the Discoverer and Founder of Christian Science, Mary Baker Eddy, tells us, "Man is the expression of God's being." [1]

With this and a promise to help, I left home to keep my appointment. As I drove along, I considered the fact that, despite the appearance of corporeality, man is spiritual. Corporeality is a

finite and distorted view of man held by mortal mind. All that is substantial or actual about anyone is the spiritual qualities he individualizes as the reflection of Soul, and these qualities are God-given and eternal. Nothing else is really man, nor can anyone who has discerned the truth of man be unduly impressed by the suggestions of material error.

I applied these truths specifically in the case of my friend, and I saw that matter does not determine spiritual qualities. Physicality does not create or destroy integrity, for instance—or loyalty, love, and understanding. All that is truly substantial and lasting is spiritual and is reflected in the harmony of man's being as the eternal and complete manifestation of Mind. Mortal thinking, with its false fears and evil suggestions, finds no part in the divine picture.

By this time I was approaching the city. Here, major reconstruction was taking place. Old and damaged buildings were being razed, new roads and underpasses were being cut, road signs had been changed, and queues of traffic were confined to narrow, muddy lanes. Yet, as I threaded my way through this, I felt at peace and had a sense of being guided—the result, I felt, of seeing so clearly during my drive the spiritual nature of man. I felt that Love had guided me all the way.

Soon after my return home in the early evening, there was a second call from the friend. He reported that within a few minutes of his request for help he had been completely healed and felt that he had understood the spiritual nature of man more clearly than ever before.

Isaiah tells us, "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" [2] Can't we in our own thought cease "from man, whose breath is in his nostrils"? Of course we can!

When we come to acknowledge that we cannot possibly know anything, feel anything, experience anything, outside spiritual consciousness and the Christ-power, we recognize that matter cannot control our ability to think, reason, feel, see, and hear. Matter is merely a counterfeit sense of true substance, which is spiritual. Thought is not in matter, in body, but what we call matter is in mortal thought. From this it follows that sickness and

disease must be mental phenomena. Often they are the effect of the fear brought about by this erroneous belief that matter is real, outside thought, and powerful to harm.

Matter is not and never can be the source of one's consciousness; the source is Spirit, or the divine Mind itself. Thus we are literally the sons and daughters of God. True consciousness, being spiritual, reflects, and by reflection includes, all the qualities of Soul—love, intelligence, harmony, peace, health, beauty. These are ever unfolding to us as our own actual and present being. Mrs. Eddy declares: "This kingdom of God 'is within you,'—is within reach of man's consciousness here, and the spiritual idea reveals it. In divine Science, man possesses this recognition of harmony consciously in proportion to his understanding of God." [3]

There is no outside to all-inclusive, Soul-expressing consciousness; but frequently the belief that there is some external evil, which seems to have us at its mercy, is the false suggestion we must handle. When one sees through this and realizes clearly and scientifically that there is nothing "over there" that can hurt and destroy—for discord is only a suggestion—one will be protected. We gratefully remember that error is subjective, a wrong sense that seems to be within consciousness. It is never more than a belief.

When we stop either fearing or honoring so-called mortal man, "whose breath is in his nostrils," and recognize identity and individuality as the expression of Soul, we are being born again. We are beginning to understand that even in our humanity we can prove ourselves to be the beloved sons and daughters of God. Mrs. Eddy writes, "The more I understand true humanhood, the more I see it to be sinless,—as ignorant of sin as is the perfect Maker." [4]

Since the divine Mind is infinite, knowing only its own allness, nothing exists that can invade the indestructible harmony of its ever-presence. God's man—the man we demonstrably are now in reality—is Mind's manifestation of its own eternal perfection. Thus in Science it is impossible for man to know anything or be anything but spiritual and complete.

[1] *Science and Health,* p. 470; [2] Isa. 2:22; [3] *Science and Health,* p. 576; [4] *Unity of Good,* p. 49.


EASTERN EDITION

THE CHRISTIAN SCIENCE MONITOR

Tuesday, October 18, 1977

Carter plans assault on world hunger

Calling on people as well as governments for help

Cattle fodder grows in artificial pastures

Latest skyjacking hints terrorists joining forces

. . . an aid to one who prays

CARL J. WELZ

Anyone whose goal in daily prayer is to bring to bear on the world's problems the power of God needs the help of a news source designed specifically for the purpose. *The Christian Science Monitor* is such a newspaper.

Consider for a moment what one does when he prays. The prayer Christ Jesus gave us begins with a humble acknowledgment of God as the Father of all. Thus it expresses a desire to see God's supremacy in all that humans are conscious of: "Thy kingdom come. Thy will be done in earth, as it is in heaven." [1]

How great today is the need for more than a someday faith that God's power will govern man! God *is* the creator of all that is real, and His creation must be proved, demonstrated, to be the real. People need to know that prayer is effective. Then they will begin to understand God's creation. And the more they understand it, the more earnestly they will pray.

A truly great newspaper in this age must report significant events. And among the more significant are those events that show the yielding of human consciousness to divine reality. In every day's news are instances where qualities of God are expressed in the actions of men, women, and children, and in their yearnings for their lives to be more clearly governed by the divine Principle, Life, Truth, Love, named God. In the midst of expressed hatred, someone makes an appeal for a higher sense of justice. Where an economy is struggling, an idea comes forth to reveal an original and wholesome solution. Where leadership is needed, there emerges an individual in whom people begin to have confidence. *The Christian Science Monitor* has the purpose of

pointing to such instances when they can be found and, when necessary, to the need for expression of the nature of the creator. For one desiring to pray effectively for the world, the *Monitor* is a veritable guide chart, revealing opportunities, necessities, and gains.

Christian Science teaches the metaphysics of prayer—the means through which an acknowledgment of the power and presence of infinite Principle affects human situations. It shows us that matter is subjective—actually mental, not physical. And it gives the method by which scientific prayer changes things. In *Science and Health* Mrs. Eddy writes, "Metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul." [2]

A sick body, for example, may be seen to represent a mental claim that divine Life or Love is not present or that it does not govern man. This thought then can be recognized as error and corrected with a spiritual idea, such as the ever-present harmony, health, vitality, and spirituality of Life and Life's idea, Love and Love's idea, perfect God and His real manifestation, or creation. A racial disturbance, a corrupt government, or a starving nation can be prayed for metaphysically in the same way.

The *Monitor* is devoted to healing. Through the spiritual insight of its editors and writers it is able to present issues in such clear form that the underlying claims of error are delineated and solutions emerge. A good example of this would be the *Monitor*'s special section on World Hunger in its January 12 issue.

A daily necessity for anyone who expects to think clearly and act intelligently is defense against aggressive suggestion. Not only are we bombarded methodically by professionals attempting to influence our tastes and our buying habits, but the goings-on in our community and in our world appear to have many different meanings. It is difficult to distinguish what is given to influence us for good from what is staged to influence us for an unwholesome purpose. One relying on prayer for healing cannot afford to be taken in by news of a confusing political, economic, social, or ecological situation; yet he is bound by the nature of his prayer to give attention to the conditions involved.

Merely turning one's back on confusion is selfishness. But fac-

ing it with a consciousness of divine Truth expresses in a practical way the nature of man as Love's idea, identifying one with the real man. Such identification gains the authority of the divine Principle to heal through prayer. But the prayer that acknowledges the source of that authority must also acknowledge what that source, divine Love, has provided for the aid of mankind in its efforts to sort out what is true in human events from what is false.

What divine Love has provided is Love's law, God's law, named Christian Science. And this law interprets the truth of God's creation in the language of human experience. A direct result of this interpreting action of God's law is its discovery by Mary Baker Eddy and her founding not only the Church of Christ, Scientist, but periodicals, including *The Christian Science Monitor.* Does not acknowledging God's kingdom and desiring its coming "in earth, as it is in heaven" demand acknowledging and using the help that has come through God's law in this form?

Anyone praying for mankind, whether for the cure of personal ills or the healing of world misunderstandings, needs *The Christian Science Monitor.* It is more than a tool. It is part of the scheme of things in which those seeking the truth of being are led step by step to find expressions of that truth. It specifically aids readers to work for and to recognize evidence of the presence and supremacy of God in all things. To the one who prays, it shows the things needing attention, sometimes pointing out the mental aspects of situations. It brings to light aspects of news events requiring analysis in a way that aids anyone to put into practice his scientific relationship to God as revealed in Christian Science. Mrs. Eddy says of this Science, "It shows the scientific relation of man to God, disentangles the interlaced ambiguities of being, and sets free the imprisoned thought." [3] The *Monitor* is essential to anyone engaged in taking part in this disentangling and freeing activity.

[1] Matt. 6:10; [2] *Science and Health,* p. 269; [3] *ibid.,* p. 114.

Is goodness rewarded?

JUNE RICE SCHEETZ

A nephew once said to me, "If you're going to be 'persecuted for righteousness' sake,' [1] what's the point in being good?" I could see what he meant. Sometimes it seems that God-centered lives are more difficult than those of hardened sinners. But I could also see why persecution for goodness is preferable to suffering for sin.

To be free of the agony resulting from sin, one must feel honestly sorry for wrongdoing and forsake it. To find surcease from persecution, one can be grateful for the spiritual qualities he is expressing at the very moment they are being condemned by the worldly and let these qualities open consciousness to enjoy more of the ever-presence of the only unfailing love, God's love. This lifts one above belief in suffering.

One tends to have the husbanding, cherishing care of the heavenly Father well in mind when sincerely trying to obey His spiritual laws. When people mentally turn their backs on these laws, spiritual help appears shadowed and distant, and they are more apt to grope fearfully than call confidently.

Overcoming persecution by rising to a more spiritualized consciousness has the value of advancing one beyond both a particular false belief and the outward unhappy experience. As Mrs. Eddy says, "In Christian Science there is never a retrograde step, never a return to positions outgrown." [2]

Somewhat the same thing happens in the overcoming of sin, but the inharmony continues as long as the sin. One of the tenets subscribed to by Christian Scientists explains it this way: "We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts." [3]

Indulgence in sinful, selfish beliefs is like spinning the wheels of your car in sand. You have a feeling of activity while staying in one spot, getting deeper and deeper into a rut. Wheels that travel along a road also rotate. The difference is that the vehicle is going somewhere.

In the realm of divine Love there is no sin. If the good maintain the altitude of thought that is conscious of this realm, they cannot be touched by their enemies' dream. Hatred is only a false belief. What takes place in the realm of belief can never intrude on the kingdom of heaven, the consciousness of God and His creation.

Bible records of those who were persecuted for right-doing show a practical application of the individuals' highest sense of good and no compromise with human will. They took a stand for right. In so doing they blessed others as well as themselves. Goodness is blessed because it blesses.

Daniel was condemned to the lions' den through the machinations of the jealous, who made a legal pitfall out of his unceasing prayers. His continued obedience in praying to God subjected him to persecution, but it also closed the lions' mouths. His proper handling of persecution blessed the lions, the king, Daniel himself, and the kingdom where he was held captive. The wrongdoers were destroyed by the very method of destruction they had devised for Daniel.

Daniel (or Belteshazzar, as he was called in Nebuchadnezzar's court), as well as Shadrach, Meshach, and Abed-nego, did not eat the king's meat—go along with the crowd, take the line of least resistance. Yet "their countenances appeared fairer and fatter in flesh" [4] than those who did. Neither could the fires of a red-hot furnace touch Shadrach, Meshach, and Abed-nego when they were cast into the midst of it: not even "the smell of fire had passed on them." [5]

Christ Jesus walked through angry mobs unharmed. The purity that irritated his persecutors to the point of attack held also within it the power that protected Jesus until the time when he surrendered himself to his enemies. The very spiritual fidelity that incensed his enemies and provoked the crucifixion also rolled away the great stone and made possible the resurrection and fi-

nally the ascension. After his tormentors had done their worst, Jesus rose to immunity from all evil. The persecution and crucifixion of Jesus culminated in the highest possible good to him: complete awakening! "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." [6]

Would following this Way-shower be rewarding? Freedom from all suffering and the joy of God's kingdom await each of today's faithful disciples.

[1] Matt. 5:10; [2] *Science and Health*, p. 74; [3] *ibid.*, p. 497; [4] Dan. 1:15; [5] 3:27; [6] Matt. 5:10.

If I were filling out a spiritual identity card . . .

KARDYNE FLAD BUCHANAN

The pace of modern life calls on many of us to fill out information forms giving basic facts. What would you claim about yourself if, for instance, you were to fill out a brief card in the light of Christian Science? Since there are no formulas, each of us would have a distinctive and individual approach. But here is what was meaningful to me:

Question: What is your name?
Answer: Man is my family name. I am God's perfect child. I call myself God's likeness, reflection, expression.
Question: What do you look like?
Answer: I am not organized matter. My substance is wholly spiritual, containing no material elements. As the image of God, I include and embody all right ideas.
Question: What is your ancestry?
Answer: "In Science man is the offspring of Spirit," Mrs. Eddy writes. "The beautiful, good, and pure constitute his ancestry." [1] God is my Father-Mother. Because I am the offspring of pure Spirit, I inherit only good qualities.

Question: What is your age?
Answer: I am neither young, middle-aged, nor old. I reflect infinite Life, which is ageless, immutable, and eternal.
Question: Where do you live?
Answer: I live and move in the consciousness of Love. I exist forever in the atmosphere of Soul, the kingdom of heaven, eternal harmony. "Lord, thou hast been our dwelling place in all generations." [2]
Question: What is your occupation?
Answer: I am continually about my Father's business, expressing His intelligence, activity, integrity, and love. I glorify God in everything I do, and I joyfully live this spiritual understanding.
Question: Does the above information make a difference to you now?
Answer: It does. The spiritual facts are true now—for my real identity and for that of others. Knowing these facts, I can begin to prove them with joy!

[1] *Science and Health*, p. 63; [2] Ps. 90:1.

Speechless

We work with words all day long,
writing, erasing, thinking,
squaring them up in books,
wrapping them up in newspapers,
speaking them—see them here.

But when the winds of God blow,
our words go howling out.

When fire leaps over remaining syllables,
whatever is pure, enduring,
steps forth.

The silent Word is heard;
thereafter we speak "as one having authority."

Laura Ann Blair

"My prayers now had support in my fasting"

A lesson from the disciples

PAMELA SUSAN BRATRUDE

Have you ever become discouraged when it seems your prayers aren't being answered?

Did you know the disciples of Christ Jesus had the same problem once?

The lesson they learned can be helpful to us. A man brought his epileptic son to the disciples for healing. Despite their efforts the boy remained ill. So the father went to Jesus, who immediately restored him to health.

The disciples were discouraged and perplexed. Why had they failed to heal? Jesus' answer to them—and to us—is in two parts. First, he said they needed faith. And then he said, "Howbeit this kind goeth not out but by prayer and fasting." [1]

Some religions consider regular periods of fasting, or abstaining from food, to be spiritually beneficial. Yet neither Jesus nor his disciples fasted in this manner, even though it was a common practice of the Jews. In fact, Jesus cautioned against fasting as an outward sign of purity while one is neglecting the inner purity of the heart. In his reply to his disciples the Master was suggesting a deeper, more significant fast.

Perhaps clarification can be found in the story itself. The child's disease is described as including fits so ferocious that he often fell into the fire or the water. Could it be the disciples were impressed by the picture of the disease? Do we sometimes get hypnotized into staring disconsolately at the symptoms of our own problems? It is the material picture from which we need to fast. Certainly Jesus never gave credence to discordant physical symptoms. In this, too, he is the Way-shower.

Our Leader, Mrs. Eddy, well understood Jesus' reply. After quoting his words on the need for faith she writes, "Also he

added: 'This kind goeth not out but by prayer and fasting' (refraining from admitting the claims of the senses)." [2] Here is the true fast Jesus recommended to his disciples.

Not just one or the other, but both prayer and fasting are required. Only to fast, or to look away from a difficulty without correcting it with prayer, is to ignore rather than heal it. This activity involves more human will than spiritual understanding. To pray without fasting is to undermine the truth of our prayer by paying undue attention to materiality. This is the activity of the "double-minded" man.

When we have a problem, do we obey both instructions of Jesus? First, pray. Affirm, and so establish in our own thought, the health and harmony we have in truth as the reflection of Soul. Man is perfect, and anything that argues to the contrary is simply not true. Affirm to ourselves that because God loves us as His very own child and protects us by His allness, nothing can exist that is hurtful or destructive.

Then, when we have come to understand the unreality of any evil because of the absolute reality of God, we must agree to fast. We must agree to turn away from looking at the particular symptoms of our problem. This includes any worrying about or dwelling on the picture of error. Until we thus turn away from the false, material picture, we aren't really trusting God.

Not long ago I had the opportunity to fast. I had a terrible argument with a friend. For days I was miserable. I prayed to know that love, not discord, is the rule in God's universe. But after my praying I would spend hours pondering the cause of the argument and trying to find a solution. I continually looked at what seemed to be the effects of this error, a broken friendship.

Then I remembered Jesus' instructions to his disciples and realized I had neglected to fast. I began at once. I refused to dwell on the ugly picture of discord and dispute. I resisted the temptation to try to solve the problem humanly. Instead, I turned my gaze to the true view the Bible and Christian Science give us of all people as actually the spiritual sons and daughters of God, dwelling together in perfect harmony.

As I was faithful to this fasting, joy and peace returned. I stopped clouding my thought with false, material pictures and

was able to get clearer views of my relationship to God and of my harmonious coexistence with my fellowman in God's kingdom. My prayers now had support in my fasting. The friendship was restored, and I had made some valuable progress in learning to trust God.

What would hinder us from this fasting? Is it fear? Are we sometimes tempted to think that if we don't do something ourselves the problem won't be healed? We constantly check for signs of progress and decide we'd better keep a close eye on the situation in case it gets worse. This distrust of the ability of God, divine Truth, to govern in the human realm and to remove disease or the effects of sin is baseless. It gets in the way of the very healing we desire. Mrs. Eddy writes, "When we lose faith in God's power to heal, we distrust the divine Principle which demonstrates Christian Science, and then we cannot heal the sick." [3]

But we can trust God. Even if the symptoms are as vicious as those of the epileptic child, we can trust God to remove them painlessly. We aren't turning to a Spirit that's remote and that can't possibly provide for our specific needs. Divine Love is intimately acquainted with each one of us as His spiritual offspring. As Jesus said, "The very hairs of your head are all numbered." [4] That's how intimately God knows His children. And if Mind, God, can number the very hairs on our head, to use the Bible image, we can certainly trust Him to take care of the larger details.

When we think about it this way, fasting isn't so difficult. We aren't abandoning the familiar, however painful, for the unknown. We are turning to the arms of a wonderful, loving Father. In His arms we get a glimpse of our true self. And the view is beautiful.

So let's learn our lesson with the disciples. Next time we are tempted to digest error's lies, let's fast. We have the Preacher's promise that we won't end up hungry for anything: "For God giveth to a man that is good in his sight wisdom, and knowledge, and joy." [5]

[1] Matt. 17:21; [2] *The First Church of Christ, Scientist, and Miscellany*, p. 222; [3] *Science and Health*, p. 351; [4] Matt. 10:30; [5] Eccl. 2:26.

Man is God's flawless reflection

REITA H. NAYLOR

Since God is Spirit, man—His reflection—is completely spiritual. Our true nature is nothing less than the nature of God reflected. Christian Science shows us this gloriously perfect nature, expressive of all the qualities that make up God's being. We express God's nature not through physical bodies but through spiritualized consciousness. We recognize divinity in ourselves and others in the form of Godlike qualities of thought, such as integrity, joy, intelligence.

What a marvelous inheritance this is! Yet there are times when we don't feel at all like the reflection of God. Why?

We need to *recognize* the good that is our divine right and vigorously *accept* it. Our part is to turn away from the belief in matter-based living and learn more of our spiritual endowments. If we look for our Godlikeness within the limitations and frustrations of physical life, we inevitably find disappointment. But turning to infinite Spirit for our identity leads to freedom, dominion, and satisfaction. Mrs. Eddy explains: "Absorbed in material selfhood we discern and reflect but faintly the substance of Life or Mind. The denial of material selfhood aids the discernment of man's spiritual and eternal individuality, and destroys the erroneous knowledge gained from matter or through what are termed the material senses." [1]

One possible difficulty in understanding man as reflection is this: Reflection might imply that man is separate from God. We might mistakenly assume the original, or source, to be over there, while the reflection is here somewhere. But this is not so.

God and man are at one; there's no medium between them. As God's reflection, man is necessarily in His presence, God-centered and God-conscious. Spiritual man is not struggling to reach up

to God or striving to reach out to Him; rather, man is the very evidence of God's being, inseparable from Him.

Also, the fact that Deity is infinite eliminates the possibility of man's being outside God's presence. Since there's no outside to the infinite, there's no place where man could exist apart from God. The reflection dwells always within its boundless spiritual original. As the Bible reminds us, "In him we live, and move, and have our being." [2]

Spiritual man is the effect of a divine cause; he is not himself the cause of anything. Every constructive concept, every noble achievement, has had its source in infinite Spirit, divine Mind. Even one's own individuality is really God-reflected, rather than self-created. Eternally man has only expressed what God has impelled, what God has always known.

Not surprisingly, the fact that man reflects God utterly undermines personal egotism. A reflection can take no credit for itself. Do we accept this easily? Do we readily yield our pride and self-righteousness, our desire for personal recognition? Perhaps not easily.

Faced with such challenges, we can strive to follow the example of the most righteous man who ever lived. Christ Jesus, understanding spiritual reflection, proclaimed, "I can of mine own self do nothing." [3]

Along with the false basis of egotism, fear is also destroyed by the understanding of reflection. Just as man, reflecting God, can do nothing on his own, so man, reflecting God, can never fail to express his original source—God. Since God is the only cause, our purpose is to express God faithfully, to let the divine nature be known. The question "Will I be able to do it?" is answered definitively as we give up the belief that we live in matter and have abilities or disabilities of our own. Our reply is then "God can do it! And I'm perfectly able to reflect Him."

Indeed, as fear diminishes, the God-given talents we express begin to multiply. Freedom from the constricting belief in personal abilities opens up new possibilities. The willingness to let infinite Spirit be expressed in our lives inevitably breaks down mortal limitations. Mrs. Eddy explains, "This scientific sense of being, forsaking matter for Spirit, by no means suggests man's

absorption into Deity and the loss of his identity, but confers upon man enlarged individuality, a wider sphere of thought and action, a more expansive love, a higher and more permanent peace." [4]

What greater joy can we have than to be the image, the likeness, of God? Each of us, as a child of a flawless Father-Mother, has a unique and precious identity to express. Gratefully we need to radiate the divine nature: we need to demonstrate what we are—perfect reflection.

[1] *Science and Health*, p. 91; [2] Acts 17:28; [3] John 5:30; [4] *Science and Health*, p. 265.

Be yourself: spiritual and perfect

HAROLD BERNARD JORDAN

"Just be yourself" is the advice often given to someone starting a new job or meeting people for the first time—or dealing with members of his own family, with teen-agers in particular. Whatever the situation, such advice seems logical and reassuring. But it can and often does fail to solve the many complex situations we encounter in our lives. Without a spiritual understanding of identity, it is not always easy to discover and define just who we are and what our real selfhood is.

Mrs. Eddy answers the question "What is man?" in *Science and Health*. She says, in part, "The Scriptures inform us that man is made in the image and likeness of God." In the same paragraph she tells us, "Man is spiritual and perfect; and because he is spiritual and perfect, he must be so understood in Christian Science." [1] We see, then, that the material body has no existence outside our human concept of it. Man is just as much the image of God now as he ever will be, because he lives in the eternal, spiri-

tual creation of God. God, divine Mind, does not know you and me as material persons, possessing physical bodies and private addresses where He can locate us. He knows us as spiritual ideas.

When we understand this, it is not difficult or impossible to be what we really are—God's man. One needs to cherish and develop spiritual qualities in order that he may evidence the perfect man.

Jesus lived each day close to God. He labored patiently to impart the Christ-spirit, which uplifted and enriched the lives of all who turned to him for help. He taught his disciples to do the same. He said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." [2]

When we seek to follow Christ Jesus' instructions, we quickly discover we are able to put truths into practice in the degree that we assimilate them. We learn to pray scientifically and begin to see that whatever needs healing, whatever the challenge is, be it in the home or the community, we do not work to change matter or people. What is required of us is that we fill our consciousness with spiritual understanding and use it. We then perceive that the real universe and the real man, created by God, are spiritual; man coexists with God. Beholding ourselves and others as the children of God brings about the needed adjustment in our human affairs. In reality we are always with God, because God is everywhere. Christian Science shows us how to evaluate and correct everyday experiences in the light of the reality of spiritual existence.

Our continued study of the Bible and of *Science and Health* and Mrs. Eddy's other writings, together with a deep desire to increase our spirituality, fills our days with love and gratitude for God and our fellowman. Like the darkness that disappears before the sunshine, the frustrations and difficulties that seem to burden us dissolve into nothingness. In the words of a hymn:

> How quickly burdens fall away,
> How hearts grow light, rejoice, are glad,
> When Love with touch of gentleness
> Uplifts the sinning and the sad.[3]

At a time of world depression and high unemployment a young

man found himself without a job and practically penniless. Although he had been brought up in a home atmosphere of Christian Science and had been taught in the Sunday School, he had for some years lost interest in this teaching. When things became desperate, like the prodigal son he decided to return home. He was encouraged by his father to depend on Christian Science.

In a very short time he was given an interview for a post he was well qualified for. Having left his previous employment under a cloud, he had reservations about the interview. Together he and his father prayed about the situation. They did not pray for a more lucrative position for the young man, although this did seem to be the immediate need. They saw that man's real employer is God, that true repentance wipes out any impediment from an unhappy past. The earnest desire of the young man to demonstrate his understanding of Truth resulted in a period of satisfying employment.

Our understanding and application of spiritual truths bring about the healing we may be seeking and harmonize human relationships. Conflicting, erroneous thoughts about ourselves and others disappear when consciousness is filled with a recognition of the divine presence. The effect of our prayers is felt in the home, the office, the workshop—wherever we are. Daily tasks become interesting and uplifting instead of mundane and routine.

Such prayer brings about a change in our thoughts. Our bodies express health, and human relationships improve. In the words of *Science and Health:* "The eternal Truth destroys what mortals seem to have learned from error, and man's real existence as a child of God comes to light." [4]

God's love is supreme. You can be yourself—spiritual and perfect.

[1] *Science and Health,* p. 475; [2] Matt. 5:16; [3] *Christian Science Hymnal,* No. 243; [4] *Science and Health,* pp. 288–289.

[Healing experiences in *Sentinel* articles for children as well as adults are carefully verified.]

Challenging dishonesty

Elizabeth Carey



(A group of college students—all Christian Scientists—were concerned about the problem of dishonesty on campus. This group included Kerstin Geier, Claudia Daugherty, Luther Edward Gribble, Jr., Julie Beth Nelson, and Margaret Anne Peto. Following are some of the thoughts they shared with a teacher.)

Luther: To me honesty is most related to Principle, which is one of the synonyms of God Mrs. Eddy gives in *Science and Health.*[1]

Peggy: You can express Principle in what may seem like little ways. Many times, in writing papers, I have obscured meanings or written vaguely to cover my ignorance or inaccuracy. Usually it has passed unnoticed by my teachers, and I've almost been unconscious of it.

On a recent paper I suddenly realized that I had been dishonest with myself and with the teachers in expressing less than perfect clarity and precision. While writing this paper, I kept challenging myself to be totally honest and exact, as a natural expression of Truth.

This stand for action wholly based on Principle gave me a clear understanding of my topic and a free, pressureless sense of dominion. I handed in the paper with real satisfaction and received an *A* and excellent comments from a teacher who is known to be very demanding.

Luther: When I was at my previous college, I had a healing like that of the temptation to be dishonest in schoolwork.

I'd begun my study of Christian Science in earnest my first semester. Halfway through the semester it looked as if I would be getting excellent grades in all classes but one. This class had four tests during the semester, plus a final. Before the third test I realized I needed to excel in this one in order to pass the course. During the test I knew I wasn't going to make it.

The habit of the teacher during testing was to leave the classroom and chat with people in the hallway. During one of his exits I heard kids a few seats away exchanging answers orally. I checked my answers against what I'd heard and realized I needed to change some answers, which I did.

When we got the graded tests back, I received a border grade—just enough to give me a passing grade thus far in the class. I was delighted at first, but when I began to study the Lesson-Sermon[2]

the next morning, I felt terrible. I wrestled with my conscience for the entire day. By the afternoon I was a wreck and felt I had to tell the truth to the teacher regardless of the consequences.

I went to his office and told him. He nodded and said he would make the grade change. I felt good when I left, though I had thought I'd feel terrible.

I did well on my last exams, and I passed the course. Another benefit came later. I began dating a new girl, and we ran into the teacher. He clapped me on the back and told the girl that I was a fine man and that he wished there were more like me in the world. That really impressed the girl!

Claudia: I think it's good to ask ourselves: Are there degrees of honesty? How should I work with someone else who is being dishonest?

Kerstin: I had an interesting experience relating to your last question. While working as a waitress, I found myself assigned to a counter with a girl no one liked, and who liked no one. She was boisterous and inconsiderate. At breaks it was customary to take over the other person's section and save the tips instead of taking them. But each time I had a break, no tips were left. At least this is what my partner professed. I was sure she had slipped them into her pocket, and I felt upset and vengeful. Neither of us spoke a word to each other all morning.

Finally it was her time to take a break. I remember feeling justified in gathering her tips and slipping them into my pocket. I can recall having my hand on a pile of change when suddenly the thought came, "If you do this, you are believing in the absence of Truth." The thought made me stop and think. Needless to say, I didn't allow a single coin to go into my pocket.

Claudia: That's the way to do it. You were proving what Mrs. Eddy says: "Resisting evil, you overcome it and prove its nothingness." [3]

Kerstin: Well, at that point I really started praying. I strongly declared that it was impossible to have even a moment when Truth, or God, was unexpressed. That went for me and for every other individual. I declared that man invariably manifests God's qualities and that the expression of trustworthiness is ensured by God's unfailing control of man. I saw such a need to clear out

thoughts of resentment toward this individual. I resolved to love her as deeply and expressively as I could. I affirmed that the love I expressed came from God, so there was no one I couldn't love. I thought about every quality I could see in her that was God-derived.

All this took place during her break. Fifteen minutes later she came bouncing back with a smile. That was the first smile she had given me. She then started to talk to me very humbly about things that were bothering her, and I found an added opportunity to love her and see her as an heir of God, not a mortal in despair. From then on I found chances to encourage and support her. I found her helping me, too. We never clashed again. Nor did I ever come back from a break without tips waiting for me. That day, I had more tips than ever. And what was better, I got rich spiritually!

Julie: When we understand the true nature of man as Christian Science shows it, we have to act like that man. This is being honest with our understanding, and I find most people acknowledge our progress. But sometimes people who know our former bad habits are hard to face, because we don't fit their old conception of us. The Bible says, "Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him." [4] It's important not to label people—or to think they'll label us. When they've put off old habits, it's important to see them with a fresh view. And when we have "put on the new man," we can expect others to see the improvement in us.

Peggy: Honesty with others also means really listening to them and caring about their welfare. I've been most honest when I've cared least about my own ego and cared most about responding to someone else's needs.

Claudia: If we feel resentful and frustrated about dishonesty in our community, this is the time for us to pray—first for ourselves and then for the community.

[1] See *Science and Health,* p. 465; [2] in the *Christian Science Quarterly;* [3] *Science and Health,* p. 446; [4] Col. 3:9, 10.

Editorials



GEOFFREY J. BARRATT
Editor
NAOMI PRICE
Associate Editor
NATHAN A. TALBOT
Associate Editor

Individual responsibility in church government

Twice a year, the week before the Annual Meeting in June and early in November, a meeting of The Christian Science Board of Directors is held for the purpose of electing applicants to membership with The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. Qualifications for membership are that one shall be at least twelve years of age, a believer in the teachings of Christian Science, and free from other denominational affiliation.

Some of the candidates on each list for election are sure to be already members of a branch church or society of The Mother Church. Some will not yet have taken the step of joining. But eventually the majority of these sincere Christian Scientists will aim, wherever possible, to be active members of both The Mother Church and one of its branches in whatever part of the world they may live. In doing this they will win the satisfaction of identifying to the fullest extent with the vital activity of the worldwide organization of which its Founder, Mary Baker Eddy, writes, "From first to last The Mother Church seemed type and shadow of the warfare between the flesh and Spirit, even that shadow whose substance is the divine Spirit, imperatively propelling the greatest moral, physical, civil, and religious reform ever known on earth." [1]

All members have their important role in this worldwide redemptive mission of The Mother Church. Wherever he may be located, each member can also know himself to have individual

responsibility for the activity of the Church and for its government. He fulfills this responsibility by praying daily for the well-being and progressive usefulness of The Mother Church as well as of his branch church, and he can be confident that his prayers are effective, uniting with those of all other members throughout the world.

Such collective prayer is mighty in its positive influence on Church affairs both locally and worldwide. Those elected to carry out the business of the organization will be sustained by it and rightly guided, the vital healing purpose of the Church's activities will be fulfilled, and the whole earth will feel the influence of that prayer for redemption from false, mortal belief.

When divine Science was revealed to Mrs. Eddy in 1866, she recognized it to be the redemptive "Spirit of truth" referred to by Christ Jesus when he said, "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things." [2] Deep, prayerful study of the Bible culminated nine years later in the publication of the textbook, *Science and Health,* which after numerous revisions by the author now contains the full statement of Christian Science—of the revelation of Truth. Later, when her Church had been established, Mrs. Eddy ordained the Bible and the textbook as its one universal Pastor, and developed the *Manual of The Mother Church* as its permanent, worldwide, irrevocable charter.

This *Manual* is more than a book of church By-Laws. So much more than setting forth a digest of rules for the orderly government of a human organization, it provides for all church members throughout the world a priceless guide to the management of their own lives. A perceptive student of the *Church Manual* will find in it more than one hundred requirements that apply to his own personal conduct, as well as precise instruction as to the correct procedure for the administration of church affairs. The *Manual* is a shepherd to its members, bringing each one who heeds its admonitions under the correcting rod of Christ, Truth, into the fold of God's perfect government. At the same time, the *Manual* provides opportunity for advancing demonstration of this government; all who have taken steps to identify themselves with the Church of Christ, Scientist, have in fact undertaken to prove that

divine Love's government of each individual member, acknowledged and obeyed, results in the harmonious government of churches composed of many members.

If a member at any time disagrees with some aspect of church government or activity, he would be wise earnestly to consider whether he has done his part in praying for the church. This prayer would naturally include acknowledging that the divine Mind is governing all the members, including those who are making decisions.

The government of The Mother Church and that of its branches may at first sight appear to be essentially dissimilar: The affairs of The Mother Church are uniquely administered by a self-perpetuating Board of Directors; whereas the branch church members elect their executive officers by democratic vote. But a more deeply spiritual view shows that the progress of The Mother Church and its branches alike is dependent on the responsiveness of the individual members to the authority of divine Love. However widely scattered a membership may be, a church depends for its prosperity on the fidelity of its members to the laws of God. Such fidelity, in the case of the Church of Christ, Scientist, will always be expressed in active obedience to the divinely inspired By-Laws of its *Manual,* which simply and scientifically lay down the rules for individual and collective harmonious activity.

All members of The Mother Church contribute to the developing spiritual strength and expanding usefulness of the Church of Christ, Scientist. Through prayer they individually grow in grace and develop in their ability to demonstrate the laws of God. According to the *Manual* By-Laws established by Mrs. Eddy, The Christian Science Board of Directors is entrusted with day-to-day responsibility for the care of the affairs of The Mother Church—for paying its debts, maintaining its church buildings and activities, appointing its officers, editors, lecturers, and other workers. Most important, this Board has responsibility for protecting the purity of the teachings of Christian Science. But it is the devotion and prayerful demonstration of divine Truth, Life, and Love by individual Church members that ensure the effective operation of the Church—and the fulfillment of its purpose to reform

world thought in its various aspects—"moral, physical, civil, and religious."

Christian Science shows the vital importance of what we all think and do, not only in relation to our own lives but to the church and the whole race. The *Church Manual* alerts Christian Scientists to their responsibility to pray daily for mankind and at church services for the congregations.

All members can know themselves to be of real significance and their prayers to be of vital effect in fulfilling the universal purpose of The Mother Church as well as their branch churches. Not only do they support the Board of Directors in its function of administering the affairs of The Mother Church according to the *Manual,* but through their obedience to the law of divine Love in their own lives, as likewise specified in the *Manual,* they exercise untold power to further the Cause of Christian Science.

We can be sure that even though we have no vote to cast at a business meeting of The Mother Church, we have an important role to play. As we occupy ourselves dutifully and wholeheartedly in supporting the entire institution of Church as the *Manual* conceives it, we will influence beyond measure the activity not only of our own branches but of The Mother Church.

NAOMI PRICE

[1] *Pulpit and Press,* p. 20; [2] John 14:17, 26.

"May I pray for you?"

It was a happy social event for most of those present. But not for one young woman. She seemed deeply troubled. As she prepared to leave early, one of her friends, a Christian Scientist who had perceived the difficulty, asked if she could help. The young woman briefly poured out her problems. "May I pray for you?" the Christian Scientist found herself asking. "Would you?" was the enthusiastic answer.

The young woman hurried on, and although the Christian Scientist had other obligations, she took time to recognize compassionately something of that individual's perfect relationship to God. She saw that man is a spiritual idea cared for and blessed by

divine Love. Some days later the friend explained to the Christian Scientist that as she left the dance that night, she felt a great burden lifted from her, and that during the ensuing days the challenges confronting her greatly diminished. She wanted to know more of Christian Science.

Mrs. Eddy's writings provide a clear standard of ethics for giving Christian Science treatment. These guidelines are a protection to the practitioner. They are a protection to the patient. The proper selection of patients preserves and safeguards this scientific system of Christian healing. But the ethics of Christian Science healing do not smother our flame of love for God and man. These ethics foster and bless, support and strengthen, a growing and expanding practice of healing.

Christian Scientists do not solicit patients. Nor do they—except in an emergency—give mental treatment to those who have not given their permission. These rules are not inconsistent with the kind of healing love a Christian naturally feels toward his fellowman. Have we ever failed to show that love and adequately respond when friends poured out their problems to us?

We may have mustered the courage to share a bit of literature or refer them to a public practitioner of Christian Science healing; but when the need was immediate and obviously apparent and we perceived their receptivity to God, have we offered to pray for that troubled person? Are we uncertain about the effectiveness of our own prayers?

Healing prayer is not a rigid preparation and formulation of spiritual truths. Healing springs forth from our deep Christian love for God and man. It is the result of our spiritual conviction and purity, our Christly joy and inspiration that spill over into others' lives. Healing rests upon our recognition that God is good, that His infinite perfection is the only power and presence, and that man—purely spiritual—eternally expresses this perfection. It is a love for this good news of God and man that motivates the Christian Scientist to heal. He is not ruled by a fear that what he knows of God and man won't be an effective blessing for those in need.

The effectiveness of prayer is not dependent upon a limited personal ability. It is the Christ, Truth, that reaches and blesses

thought. Our opportunity is to be humble enough to recognize the power and presence of the Christ, to surrender to it, to accept it with deep spiritual assurance. The Christ, as Mrs. Eddy defines it, is "the divine manifestation of God, which comes to the flesh to destroy incarnate error." [1]

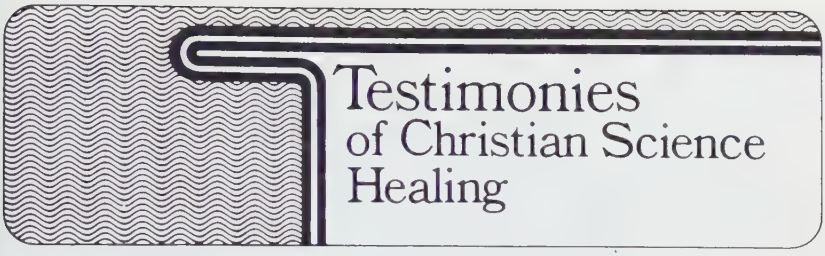
There are many who would be receptive and responsive to the profound spiritual truth that God loves man, and that man is never separated from this love. Such individuals deserve to be made aware of this fact. We should let them see and feel our certainty and love for this divine truth. Beside the marginal heading "Receptive hearts" we can find Mrs. Eddy's wise guidance in helping us recognize those who will be genuinely receptive to the truth: "Millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert—are waiting and watching for rest and drink. Give them a cup of cold water in Christ's name, and never fear the consequences." [2]

"But how can we know for sure when to reach out with that refreshing cup of water?" we may wonder. Certainly, the most important step we can take is thoroughly to prepare ourselves spiritually on a daily basis. We can so enrich and expand our desire to heal and our understanding of the perfection of God and man that when the proper opportunity arises, our God-impelled love will outweigh our reluctance to share true spiritual inspiration. We can daily cherish the spirit of Christ Jesus' words in the Bible: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. . . . No man can come to me, except the Father which hath sent me draw him." [3]

The Christian Scientist does not imprudently cast his pearls before thought unprepared to accept them, nor does he unwisely, prematurely, or aggressively promote the divine ideas he is beginning to love and practice. But when he genuinely discerns the need of his fellowman, he is unafraid of sharing freely and with deep gratitude the precious truths of Christian Science, and he is unselfish enough—when the occasion is appropriate—to use his unique spiritual insights to heal.

NATHAN A. TALBOT

[1] *Science and Health with Key to the Scriptures*, p. 583; [2] *ibid.*, p. 570; [3] John 6:37, 44.



Testimonies of Christian Science Healing

My colleagues in journalism held *The Christian Science Monitor* in such high esteem, that I looked into this religion. At the time I had thought the claims of healing and regeneration through a study of Christian Science sounded too fantastic. Practicing Christian Science I felt wouldn't be easy because I thought I couldn't give up cigarettes. I read *Science and Health with Key to the Scriptures* by Mary Baker Eddy a number of times, and although I quit smoking, I was bothered by feelings of missing it. Then a friend told me of a Christian Scientist who said he once had a desire for a cigarette, even though he'd never smoked. This really opened my eyes! I realized that this was not a weakness of my personal character, but a general temptation, which I could deny with the spiritual fact expressed in Mrs. Eddy's words (*Science and Health,* pp. 517–518): "Man is not made to till the soil. His birthright is dominion, not subjection. He is lord of the belief in earth and heaven,—himself subordinate alone to his Maker." The desire to smoke left me.

After studying this Science for just four years, I am amazed at how wonderful my life has become! My family and I rely on it daily. We have had consistent healings of physical ills and have found good solutions for financial and personality problems.

A few years ago, a dentist showed me X rays of my teeth and told me that extensive drilling was needed, four teeth must be extracted, one within two days. I couldn't reconcile myself to accept this diagnosis. It was too far removed from my growing

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The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society. —The Editors.

recognition of man created in God's image and likeness. A Christian Science practitioner agreed to work with me to help me gain a better understanding of God revealed in the seven synonyms Mrs. Eddy gives us (*ibid.,* p. 465): "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love." For two days I had a painful toothache and seemed unable to effectively use these spiritual truths. (I was also plagued by nightmares of losing all my teeth.) As I prayed with a deep desire to know God, I suddenly realized that the material concept of body and of teeth was not my primary concern. God is Love, and I will always be cared for! So I stopped thinking about the material problem and prayed to eliminate the ungodlike thoughts connected with it. Did I feel afraid? I would acknowledge that God is the only power. Did I feel upset or angry? I would know that in God's perfectly ordered, spiritual creation there was nothing to be upset or angry about.

I have not had a toothache since then, and contrary to predictions, I have retained all my teeth.

Our family was blessed by two natural, effortless childbirths, neither requiring medication. The second child was delivered at home.

When our baby was two weeks old, she choked on a lump of cereal, ceased breathing, and turned color. We did everything humanly possible to revive her, but it seemed too late. I called a Christian Science practitioner, who lifted me above despair by waking me to the omnipresence of God, Life. I read Mrs. Eddy's hymn (*Christian Science Hymnal,* No. 207) and felt great peace. The first verse reads:

> O gentle presence, peace and joy and power;
> O Life divine, that owns each waiting hour,
> Thou Love that guards the nestling's faltering flight!
> Keep Thou my child on upward wing tonight.

I thought, This child is a gift of Love to me, and God does not take away what He has given. These truths brought quick healing. The child fully regained consciousness and coughed out the particle.

I cannot tell how blessed our life has been through Mrs. Eddy's wonderful discovery of true Christianity. For freedom from illness, poverty, and fear, I remain deeply grateful for this clear concept of God and of Christ Jesus' teachings.

(Mrs.) Susan Lamothe
Concord, New Hampshire



My gratitude for Christian Science is deep. It has met all of our family's needs over a period of many years. I consider the inner peace and joy that the study of Christian Science gives one to be our greatest blessing. Some of the healings we have had include several types of influenza, measles, mumps, whooping cough, warts, athlete's foot, oak and ivy poisoning, impaired vision, grief over separation from a beloved member of our immediate family. Serious business problems have been solved. Some of these problems were met with the help of a Christian Science practitioner; others through our own prayerful efforts.

I had a remarkable healing a little over fifteen years ago. I do not know the name of the condition. I was in much pain and suffering, with the symptoms changing every day. It seemed every organ and the entire nervous system were affected. I was a physical and mental wreck. A consecrated practitioner brought quick relief to me through her prayer, each time she was called upon for help. During this time treatment was continued for a month at a time, with periods of going along between treatments with our own metaphysical work. My husband, who is also a Christian Scientist, read the Bible Lessons in the *Christian Science Quarterly* to me every night, together with an article from the Christian Science periodicals. The spiritual truths I heard read helped to sustain me during the following day. At times my husband became very discouraged as a permanent healing seemed elusive. One day when he gave in to tears, I tried to comfort him and told him that I would make this demonstration.

After ten months and much treatment, and feeling that much progress had been made, I gratefully dismissed the practitioner. Two weeks later I seemed to be back where I started. Knowing

that there was a lesson to be learned from this experience, my husband agreed to let me try to work it out myself. I now prayed earnestly to God to show me how to treat myself to bring about a permanent healing. Quickly the answer came as though a voice was speaking to me. The angel message told me to know that mental malpractice, whether ignorant or malicious, whether operating through some kind of ology or ism, could not pressure me either mentally or physically, since God was the only Mind and I was wholly spiritual, not material. I constantly reminded myself that "there is no fear in love; but perfect love casteth out fear" (I John 4:18).

Mrs. Eddy states in *Science and Health* (p. 480), "Nerves are an element of the belief that there is sensation in matter, whereas matter is devoid of sensation." I constantly denied "the belief that there is sensation in matter."

These spiritual facts were the basis of the treatment, but it expanded daily as I continued with it. After one day's work on my part, I had the blessed assurance that I was now on the right track. As I felt a slight diminishing of the pain, I was encouraged to continue, and in a week or two, I was able to get up each day long enough to do necessary household tasks. The complete healing took another four months, at the end of which time I was completely free of all internal disorganization, of all pain, nervous tension, and other related suffering. I knew the only pressure there could be on me was the pressure mentioned in *Science and Health* (p. 451), "Christian Scientists must live under the constant pressure of the apostolic command to come out from the material world and be separate."

I had lost a great deal of weight and was extremely weak. My full strength returned in one week as I worked with the line (*ibid.*, p. 162), "Christian Science brings to the body the sunlight of Truth, which invigorates and purifies." I then resumed all my household tasks, gardening, and driving my car.

My gratitude is also expressed for the protection our son had while he was serving in the United States Marine Corps in Korea as leader of his squadron and as test pilot, for fourteen months, with the First Marine Air Wing. We included his entire squadron in our prayerful acknowledgment that each one lives in God.

I love Christian Science and am sincerely grateful to God for Christ Jesus, our loving Master, and for Mary Baker Eddy, who faithfully gave to the world God's revelation of Christian Science.

(Mrs.) Marion C. Reed
Old Westbury, New York

I would like to relate an experience I had over twenty-one years ago when I was an aircraft pilot in the United States Navy. One evening, in February, I was flying a single-engine aircraft in low altitude maneuvers about thirty miles off the coast of southern California when the engine began running rough. I began climbing to gain enough altitude to bail out if necessary and asked the flight leader for a wingman to escort me back to the base. I was scared and began to pray the Lord's Prayer over and over.

Not only was the engine failing, but for some reason my emergency radio and electronic equipment had also failed, so I was not able to contact anyone who could get a navigational fix on my position. I repeatedly asked my wingman to radio the emergency, but he apparently didn't believe me. A few minutes later the engine backfired several times and then stopped running. I then told my wingman I was bailing out and to alert the rescue group.

I was down to about eight hundred feet of altitude when I went out, and almost immediately after I felt the chute open I was underwater, struggling to get to the surface. It was pitch-black out, and when I inflated my life raft, I could see only its outline against the stars.

On trying to get into the raft I discovered I had a broken shoulder and couldn't lift myself into it. Since the water was very cold, it was necessary that I get in the raft. I remember looking at my plane burning on the water and thinking how warm it looked over there. After repeating the Lord's Prayer again a few times, I was able to lift myself straight out of the water and into the raft using the broken shoulder. Not once did I have any pain from the shoulder, and I had to use that arm repeatedly.

Through an unusual set of circumstances my wingman had lost

track of my position and disappeared, so I was left alone. I again pondered the Lord's Prayer and also "the scientific statement of being," with the thought of being rescued. One line from the statement, which is from *Science and Health* by Mrs. Eddy, is (p. 468), "All is infinite Mind and its infinite manifestation, for God is All-in-all."

By that time the fleet had been called out, but they appeared to be looking in the wrong place. I continued to pray the best I knew how. I had used up my flares, and all I had left was a one-cell light, which I could use as a signal if help was nearby. After a long time (I later learned that I had been in the water for about two hours) I thought maybe I wasn't going to be rescued. I thought perhaps I was going to die because of the wild life I had led, even though only a month and a half before I had been healed of drinking, had reformed, and each morning was studying the Bible Lesson in the *Christian Science Quarterly.* (At that time I did not know that divine Love does not take people's lives, and indeed God is my only Life.) At this point I relaxed, leaned back in the raft, and, looking up, noticed what a beautiful night it was. There was no moon and the sky was filled with brilliant stars. I completely let go of the thought of trying to be rescued and became willing to do whatever God wanted. I said, "Not my will, but thine, be done."

Almost immediately after that I was rescued by a minesweeper. Someone told me later that I had been delirious when they hauled me on board, but I remembered I had been saying "the scientific statement of being." A few days later some verses from the Bible were pointed out to me from Psalm 139 (vv. 7, 9–12): "Whither shall I go from thy spirit? or whither shall I flee from thy presence? . . . If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee."

I owe all the good I have to Christian Science and have more than once had my life saved through prayer.

Kenneth E. Brooke
Lexington, Massachusetts

I have never written a testimony, but I must not delay longer. I first heard of Christian Science in 1913 from the young lady who became my wife in June of the following year, and we are still together now.

I appreciate the ability to apply my understanding of Christian Science as a preventive measure against sickness of any kind, and also to meet any and all contingencies for a full and satisfactory life. However, when I have a problem that does not yield to my own understanding and prayer, I request a Christian Science practitioner to pray for me, and the needs have always been met.

About a year ago I was troubled with a pain in the left side of my back that was not responding to my own treatment. While I was attending the Sunday morning service in our branch Church of Christ, Scientist, the pain disappeared. Shortly afterward I noticed my right eye appeared to be very red. That condition was also healed while I was attending another Sunday service.

A little later on last year I was suffering from an ulcerated tooth. There was much swelling and pain. I telephoned a Christian Science practitioner, instead of calling on a dentist. The painful swelling disappeared overnight, and there has been no trouble since. The practitioner recommended that I study the statement from *Science and Health* by Mrs. Eddy (p. 14), "Become conscious for a single moment that Life and intelligence are purely spiritual,—neither in nor of matter,—and the body will then utter no complaints." This was a new accomplishment to me and serves to further convince me that, as Christ Jesus said (Matt. 19:26), "with God all things are possible."

I served as First Reader in the branch church of which I am still a member, and have since had the opportunity to serve in many other capacities. Also I have been a member of The Mother Church during all these years, for which I am very grateful. My goal in life is to follow the Way-shower, Christ Jesus, so well pointed out by Mrs. Eddy in her many writings. Also I recognize her as Founder of the Church of Christ, Scientist, which has branches throughout the world.

Maurice E. Brooks
Largo, Florida

When reading the chapter "Fruitage" in *Science and Health* by Mrs. Eddy, I came to "A Case of Mental Surgery," page 605. It brought remembrance of the healing I had several years ago.

I had fallen and was taken to a hospital. One friend called a doctor; and another, knowing my desire, called a Christian Science practitioner. X rays were taken, and when the doctor had studied them, he asked if I walked very much; would it bother me if I couldn't? I assured him that I wanted to walk. He replied that my kneecap was so shattered that it should be removed immediately, and if I waited more than six hours I would have a stiff leg the rest of my life. I said, "Thank you, doctor, I'll trust Christian Science for healing." He said that he would put my wrist (which was broken) in a cast and my knee in a splint, both in plaster. I declined and said that bandages could be applied, but nothing more.

When applying the bandages, he said, "I am not worried about that wrist, but I certainly am about that knee." I said, "Don't be worried, doctor, because they will both be properly cared for. There is nothing to be worried about."

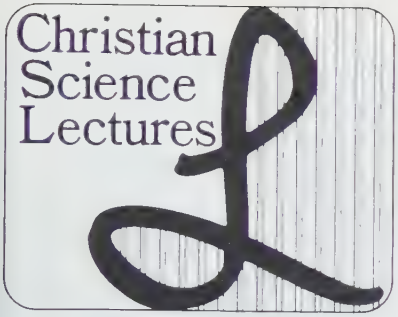
There was no available room at the Christian Science Benevolent Association Sanatorium (now Arden Wood Benevolent Association) so I was taken home, and the practitioner secured Christian Science nurses to care for me for the few days before I could be received at the Benevolent Association.

I have always kept in mind the first sentence in the chapter "Prayer" in *Science and Health* (p. 1): "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love."

I had that "absolute faith," and was healed and have perfect freedom. I am thankful for this healing and for the Benevolent Association, the practitioners, the nurses, and all the care that was given me.

This was truly a case of mental surgery.

(Miss) Helen Vincent
Stanford, California



Everyone is cordially invited to these free lectures.

‡Indicates Children's Room available during lectures. Details should be obtained locally.

ENGLAND

CHESHIRE—Chester: Town Hall, Town Hall Sq., 7:30 p.m., Tues., Mar. 14. "A New View of Prophecy" (Thorneloe)

DEVON—Sidmouth: Manor Pavilion, Manor Rd., 3 p.m., Sat., Mar. 18.‡ "Get Your Life in Balance" (Driver)

GREATER LONDON—Sutton: Church, 42 Cheam Rd., 8 p.m., Thurs., Mar. 16. "Ageless Youth" (Driver)

GREATER MANCHESTER—Manchester (Fourth): Lesser Free Trade Hall, Peter St., 7:30 p.m., Fri., Mar. 10. "The Law of Christian Science Healing" (Thorneloe)

Manchester (Society): South Wythenshawe Upper High School, Woodhouse Ln., Brownley Green, Wythenshawe, 3 p.m., Sun., Mar. 12.‡ "Go Forth in Safety" (Driver)

HUMBERSIDE—Grimsby: College of Technology, Main Hall, Nun's Corner, 7:30 p.m., Fri., Mar. 17. "A New View of Prophecy" (Thorneloe)

Hull (First): Church, 383 Beverley Rd., 7:45 p.m., Mon., Mar. 13. "The Law of Christian Science Healing" (Thorneloe)

SOUTH YORKSHIRE—Sheffield (First): Top Rank Suite, Arundel Gate, 3 p.m., Sun., Mar. 12.‡ "A New View of Prophecy" (Thorneloe)

WEST SUSSEX—East Grinstead: Adeline Genee Theatre, Baldwins Hill, 2:30 p.m., Sat., Mar. 18. "The Spiritual Viewpoint" (Correll)

Worthing (Second): Church, 117 Grand Ave. W., 7:30 p.m., Tues., Mar. 7.‡ "Spiritual Knowledge and Self-control" (Correll)

WEST YORKSHIRE—Huddersfield: Church, 26 Mountjoy Rd., 3 p.m., Sat., Mar. 11. "Ageless Youth" (Driver)

DENMARK

Århus: Main Library, Mølleparken, 6:45 p.m., Tues., Mar. 14. In English. Danish translation 8 p.m. "There's Only One Real Ego" (Correll)

FEDERAL REPUBLIC OF GERMANY

Hamburg (Fourth): Höheren Handelsschule, Aula, 35 Eilbektal, 7:30 p.m., Tues., Mar. 14. In German. "Spirit Replaces the Myth of Matter" (Gladhorn)

Hannover (Second): Theater am Aegi, Aegidientorplatz, 4 p.m., Sat., Mar. 18.‡ In German. "Spirit Replaces the Myth of Matter" (Gladhorn)

Pforzheim: Goldschmiedeschule, Aula, 65 St.-Georgen-Steige, 7:30 p.m., Thurs., Mar. 9. In German. "Spirit Replaces the Myth of Matter" (Gladhorn)

SWITZERLAND

Sissach (First, Basel): Aula, Realschule, Zunzgerstr., 2:30 p.m., Sun., Mar. 12.‡ In German. "Spirit Replaces the Myth of Matter" (Gladhorn)

REPUBLIC OF SOUTH AFRICA

CAPE PROVINCE—East London: Church, 16 St. James Rd., 8 p.m., Tues., Mar. 14.‡ "Loving to Live" (Curtis)

RHODESIA

Umtali: Queen's Hall, C Ave., 3 p.m., Sun., Apr. 9. "Loving to Live" (Curtis)

AUSTRALIA

NEW SOUTH WALES—Dee Why: Porta Villa, 629 Pittwater Rd., 8 p.m., Thurs., Mar. 9. "Are You Looking in the Right Direction?" (Rivas)

SOUTH AUSTRALIA—Adelaide (Society, Brighton): High School, 305 Brighton Rd., North Brighton, 8 p.m., Fri., Apr. 14.‡ "Are You Looking in the Right Direction?" (Rivas)

WESTERN AUSTRALIA—Fremantle: Town Hall, High St., 3 p.m., Sun., Apr. 9.‡ "The Power of God" (Rivas)

UNITED STATES AND CANADA

(Week of January 29 to February 4, some earlier and later dates.)

CANADA

BRITISH COLUMBIA—Maple Ridge: St. Andrews United Church, 22165 Dewdney Trunk Rd., Haney, 3 p.m., Sat., Feb. 4.‡ "Something to Depend On" (Jenks)

UNITED STATES

ARIZONA—Phoenix (Second): Camelback High School, 4612 N. 28th St., 8 p.m., Tues., Jan. 31. "Get Your Life in Balance" (Driver)

CALIFORNIA—Alhambra: Church, 200 W. Commonwealth Ave., 3 p.m., Sun., Jan. 29.‡ "The Spiritual Viewpoint" (Correll)

Berkeley (First): San Pablo Recreation Ctr. (Park), 2800 Park St. and Oregon, 3 p.m., Sun., Jan. 29.‡ "The Language of Soul" (Clarke)

Delano: Church, 1101 Eleventh Ave., 3 p.m., Sat., Feb. 4.‡ "The Language of Soul" (Clarke)

Encinitas: Flower Hill Theatre, 2630 Via De La Valle, Del Mar, 10:30 a.m., Sat., Feb. 4.‡ "There's Only One Real Ego" (Correll)

Laguna Beach: Church, 635 High Dr., 8 p.m., Fri., Feb. 3.‡ "There's Only One Real Ego" (Correll)

Lincoln: Veterans Memorial Bldg., 541 Fifth St., 8 p.m., Tues., Jan. 31.‡ "The Language of Soul" (Clarke)

Lodi: Church, 322 W. Elm St., 8 p.m., Thurs., Feb. 2.‡ "The Language of Soul" (Clarke)

Los Angeles (Tenth): Church, 1133 S. Bundy Dr., 2 p.m., Sun., Jan. 29.‡ "Go Forth in Safety" (Driver)

Merced: Church, E. 21st and Cherry Sts., 8 p.m., Fri., Feb. 3.‡ "The Language of Soul" (Clarke)

Mountain View: Mountain View Academy, California and Bailey Aves., 8 p.m., Tues., Jan. 31.‡ "Something to Depend On" (Jenks)

Novato: Masonic Temple, 1905 Novato Blvd., 8 p.m., Mon., Jan. 30.‡ "The Touch of Spirit" (Clarke)

Oxnard: Community Center, Oxnard Rm., 800 Hobson Way, 1:30 p.m., Sun., Jan. 22.‡ "Get Your Life in Balance" (Driver)

San Carlos: Church, 1566 Arroyo Ave., 8 p.m., Mon., Jan. 30.‡ "A New Beginning" (Jenks)

Whittier (First): Church, 6712 S. Washington Ave., 8 p.m., Thurs., Feb. 2.‡ "The Spiritual Viewpoint" (Correll)

FLORIDA—Cape Coral: Country Club, Palm Tree Hall, 4003 Palm Tree Blvd., 4 p.m., Sun., Jan. 29. "Diana or Christ?" (Aghamalian)

Deltona: Church, 988 Elkcam Blvd., 3 p.m., Sat., Feb. 4.‡ "The Power of God" (Rivas)

Fort Walton Beach: City Auditorium, 115 Miracle Strip Pkwy., S.W., 3 p.m., Sun., Jan. 29.‡ "Reality: Matter or Mind?" (Ferris)

Pompano Beach: Church, 2400 N.E. 12th St., 8 p.m., Thurs., Feb. 2.‡ "Diana or Christ?" (Aghamalian)

Port Charlotte: Cultural Theater, 801 N.W. Aaron St., 11 a.m., Sat., Feb. 4. "More than a Superstar" (Aghamalian)

West Palm Beach: Florida Theatre, 201 Clematis St., 12 m., Tues., Jan. 31.‡ "Diana or Christ?" (Aghamalian)

HAWAII—Kailua, Oahu: See local publicity for place. 8 p.m., Sat., Feb. 18.‡ "Who's at the Top of Your Pyramid?" (Rivas)

Wahiawa, Oahu: See local publicity for place. 7 p.m., Fri., Feb. 17.‡ "The Power of God" (Rivas)

ILLINOIS—Chicago (Eighth): Church, 112 E. 44th St. and Michigan Ave., 3 p.m., Sun., Jan. 29.‡ "We Thy People" (Heard)

Chicago (Eleventh): Church, 2840 Logan Blvd., 8 p.m., Thurs., Jan. 26.‡ "Reality: Matter or Mind?" (Ferris)

Chicago (Nineteenth): Church, 4115 N. Kedvale Ave., 3:30 p.m., Sun., Jan. 29.‡ "The Healing of Moral Weakness" (Plimmer)

Western Springs (First, La Grange): Theatre of Western Springs, Hampton and Hillgrove, 8 p.m., Mon., Jan. 30.‡ "Christian Science: The Discovery of the Healing Christ" (Plimmer)

Wilmette: Church, 1001 Central Ave., 8 p.m., Mon., Jan. 30.‡ "Finding Reality Through Prayer" (Heard)

MASSACHUSETTS—Concord: Church, Monument Sq., 8 p.m., Fri., Jan. 27. "Are You Looking in the Right Direction?" (Rivas)

MISSOURI—Kirkwood: Church, 415 N. Clay, 8 p.m., Fri., Feb. 3.‡ "Mind and Man" (Heard)

St. Louis (Third): Church, 3524 Russell Blvd., 2:30 p.m., Sun., Jan. 29.‡ "Honesty: The Power of Its Deeper Dimension" (Rennie)

NEVADA—Las Vegas: Zelzah Shrine Temple, 2222 W. Mesquite, 8 p.m., Mon., Jan. 30.‡ "Get Your Life in Balance" (Driver)

Reno: Holiday Inn-Downtown, 1000 E. Sixth St., 3 p.m., Sun., Jan. 29.‡ "A New Beginning" (Jenks)

NEW YORK—Great Neck: Church, 46 S. Middle Neck Rd., 3 p.m., Sun., Jan. 29.‡ "Are You Looking in the Right Direction?" (Rivas)

OHIO—Dayton (Second): Victory Theatre, 138 N. Main St., 3 p.m., Sat., Feb. 4. "Individualizing God's Power" (Pickett)

TEXAS—Houston (Second): Church, 207 E. 14th St., 3 p.m., Sun., Jan. 29.‡ "What Is Life?" (Heafer)

WASHINGTON—Bothell: High School, 18125 92d Ave., N.E., 8 p.m., Fri., Feb. 3.‡ "Something to Depend On" (Jenks)

Bremerton: Church, Fourth and Warren, 8 p.m., Thurs., Feb. 2.‡ "Something to Depend On" (Jenks)

WISCONSIN—Brookfield: Church, 15605 W. Burleigh Pl., 3 p.m., Sat., Feb. 4.‡ "Christian Science: The Discovery of the Healing Christ" (Plimmer)

Oconomowoc: Olympia Resort, Illinois Rm., 1350 Royale Mile Rd., 8 p.m., Fri., Feb. 3.‡ "Humanity's Link with God" (Plimmer)

[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U.S.A.]

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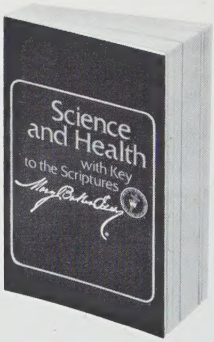
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